Liberia E-5 1946-1949 2954 F 25 Ngoni F 25
Myers

organized by a commoner. All the animals killed belong to the chief and must be taken to him. He then usually rewards the man who killed and carried the animals with part of the meat. There is thus a difference from commoner hunts, on which the animals belong to those who kill and carry them and not to the man in charge of the hunt. Whereas on a commoner hunt some men usually lose interest and drop out during the chase, this is less likely to happen on a royal hunt. A commoner, even if he is a headman, cannot force his neighbours to come with him on a hunt, but occasionally if the field is very poor a chief will summon absentees to his court.

These royal hunts appear to be of social rather than economic significance. Big game is scarce in Ngoniland, and a hunt attended by two hundred men may sometimes yield as few as half a dozen antelope. Ngoni like to eat game meat, but they do not regard hunting as an activity in which game should be killed as effectively as possible. They scorn the much more efficient methods employed by the Cewa, illegal though they are in the eyes of the Administration. An Ngoni lad was once ordered by his village headman to attend me on a hunt in which we used nets in Cewa fashion. The lad was sulky throughout the hunt and made no effort to kill any animals. A few days later we were hunting again, this time employing Ngoni techniques. We tramped many miles on a very hot day and killed nothing at all, and yet he appeared to have thoroughly enjoyed himself. Royal hunts must be seen in this light. A chief can no longer command a regiment of soldiers but he can call out his men hunting.[20] Men attend because they consider it their duty to do so and because they are aware of the sanctions at the chief's disposal.

Royal hunts are sometimes of practical importance, when there are lions to be hunted. Lions appear in Ngoniland sporadically, apparently on passage between the game reserve on the Nyasaland side of the border and the sparsely inhabited Lunangwa Valley. Hunters like to be in strength when tackling lion, and the men of a county look to their chief to call a royal hunt to deal with them. Chiefs are relatively well supplied with guns, and the combination of many hunters armed with spears and a few guns gives confidence.

6. *African Intermediaries*

Prior to the recognition of Native Courts in 1929 there was little specialization in the functions of the various indigenous leaders supported by the Administration. All of them, chief, sub-

[20] See my 'Fort Jameson Ngoni', p. 213, for Ngoni hunting methods.

4: Barnes E-5 (1968-1969):951: FRS Ngemi FRS
Mpezeni

[P 129]

Appendix I

THE GALL BLADDER CEREMONY

This ceremony is known as *lusiwa* or sometimes is referred to by the word for gall bladder, *nyongo*. If it is performed, it takes place after arrangements for the marriage have been completed and before the bride begins to live with her husband. If the couple are Christians, it is held before the banns are called. I observed two of these ceremonies in 1968. [385]

The ceremony takes place in the man's village at his mother's hut. In the evening of the day before the ceremony the bride arrives accompanied by three women from her own village. They may be kinswomen or important women of the village. One of these women is in charge of the bridal party. In one instance the leader was the bride's mother's husband's son's wife, and the other two women were another classificatory sister-in-law and a classificatory sister. In the other instance the women were a classificatory grandmother, a father's sister, and a younger sister.

The bridal party are given a hut to sleep in and are fed by the bridegroom's mother. In the morning they remain in their hut and each person who comes in to greet them must do in a special way. They reply with a little song.

The bridegroom's father asks a reliable friend in the village to act as master of ceremonies. The master of ceremonies chooses an animal from the byre of the bridegroom's father and tethers it near the groom's mother's hut. A message is sent to the bridal party, and the leader comes to look at the animal. She accepts it by saying 'Yes', and the master of ceremonies, or the lads who gather round to help him, kill the animal. It is said that the bride's leader could refuse the animal if she thought it a poor one, but to do so would upset all the arrangements for the marriage which has been agreed upon, and I did not hear of any instance of refusal. The animal killed is traditionally a cow, but in the tsetse fly areas where there are no cattle a goat is taken instead. [334]

The animal is killed by slitting its throat, and the blood is collected in a bowl. The intestinal fat of the animal is cut into little pieces and mixed with the blood. The gall bladder is carefully removed. [331] When the animal has been skinned and the meat cut up, the leader of the bride's party is called again from her hut, and makes an allocation of meat, traditionally giving the head and one leg to the bridegroom's father. The rest belongs to her party.

A mat is placed in front of the groom's mother's hut, and the bride comes out of her hut, preceded by the other women of her party. They walk slowly to the mat, and sit down on it. Sometimes the

9: Atlas C-9 (1961)1969 FRS Digest FRS
Digest
Locusts FRS
Manual FRS

surveys. In an astonishing number of cases these sites were in completely waterless country and what were stated to have been permanent streams, pools and springs had dried up. The fierce late fires which swept through the empty country each year may have been a major cause of the destruction.

§ 4. *Roads and Watering Points*

After survey had been completed and before movement into an area started, roads (generally earth tracks twelve feet wide) were constructed. These were essential in order to facilitate movements of people and their food-stocks and goods, to enable subsequent supervision and to allow of the construction of watering-points. The preliminary surveys and the maps constructed from them were invaluable in planning the road systems in relation to topography and soils, so that they would be passable throughout the year.

Wherever necessary plans were prepared in advance, also on the basis of the preliminary surveys, to provide sufficient water for the number of people to be moved into each area, and the work of constructing water points was undertaken by the Water Development Department. Water was usually provided by means of dug wells (20 to 100 feet in depth), occasionally supplemented by bore-holes, but in some areas wells were unsuccessful and earth dams were constructed. In one locality, the Muddiri resettlement area of Nebbi, a particularly favourable site was used to make a large central dam which was [illegible] (Tilapia spp.) in the hope of producing a fish supply for the surrounding villages. A large scale water programme was undertaken, and is still in progress, in the Eastern Province and a minor programme of some thirty wells has been completed in Nebbi District where natural supplies are very much better.

§ 5. *Game and Tsetse Control*

Another difficulty was the occurrence of destructive game in unoccupied country. Villages commonly objected to movement on the grounds that elephant and wild pigs would destroy the crops, an objection which often contained a good deal of substance.

Reduction of destructive game was carried out, as far as ammunition supplies and trained African staff would allow, by the Department of Game and Tsetse Control.

In the northern part of Fort Jameson District, where a few cases of sleeping sickness appeared among villages moved into a 'fly' area, a campaign of game elimination was undertaken by the Department in conjunction with the clearing of 'hard pan' (pockets of *Albizzia Harveyi* on compacting pedocal soils, generally near watercourses). These measures appear to be giving very satisfactory and rapid results and the fly has been much reduced or eliminated in areas where it was formerly abundant.

D. Allen C-5 (1961) 1963 FRS Pigott FRS
Migrant

Other parts of the Eastern Province resettlement areas are also 'fly' country, but apparently free from sleeping sickness and it is only in the northern areas that intensive resettlement schemes have been carried out so far. The large available land area in Mbeele enabled the relatively small 'fly' areas to be avoided. This was fortunate as sleeping sickness is believed to be endemic in the eastern 'fly' areas of Mbeele. 166 136 169 744

The resettlement area of Mbeele District was believed to contain sparse 'fly' in local pockets. Trials were made by the Agricultural and Veterinary Departments in co-operation by placing herds of cattle throughout the area and grazing them within a definite range about the kraals. Two herds each of five beasts were used; the animals were monitored and blood slides were taken from each at frequent intervals. As a result of these trials it was found that almost the whole area was free of trypanosomiasis and suitable for stock raising, and the small areas of 'fly' infestation were defined.

§ 6. *Method of Settlement*

Areas for resettlement were allocated to each tribe and chieftaincy in accordance with the general plan to remove the population-land balance as far as possible. Movement was, in theory at least, entirely voluntary but in many cases a good deal of persuasion was necessary to obtain the necessary number of villagers. Most villagers naturally preferred that their neighbours should move and that they should take over the vacated land rather than go to the trouble of moving. District Officers and Agricultural Officers held preliminary discussions with the people and the question of the villages to move into the resettlement areas was settled with the co-operation of the Native Authorities. Population counts of these villages were made, usually by District Officers. 166 621 648

Headmen and other representatives of the villagers who had finally elected to move then toured the area allocated to them and selected sites for the new villages. The headmen and the villagers almost invariably arranged this matter among themselves without any difficulty whatsoever. The selected sites were then marked on the Vegetation-Soil Map. Blocks of land having an estimated carrying capacity approximating to the total villages population, allowing for temporary alienations, were demarcated around the selected sites, using roads, streams, hills and cut or blazed lines as boundaries. Estimates of land carrying capacity were, of course, based on the traditional agriculture of the people concerned. This allocation of land areas for individual villages proved universally popular; the people are jealous of their boundaries and, apparently, willing to maintain them. They have usually built permanent stone beacons, to replace temporary timber structures, where the boundaries are not clearly defined by natural features. [622] [311] [423]

This general method of controlled settlement was not individually applied or always possible. The great escarpment areas of the Eastern Province, 166 648

9: Allen C-5 (1961) 1969 FRS Ngoni FRS ●
Ngoni
Lamba
Bibl (Ox) FRS

to clear large enough gardens at the new site in the first year, a part of the old gardens can be used, for it is easy to travel back and forward between the old and new villages. The majority of the moves were of this order and no assistance was required or given. In the case of longer moves, heavy household goods and food stocks were transported by motor lorry, or in some instances where it was convenient to do so the entire grain stock was brought at the old village and food, purchased locally, was sold at the new site. This enabled the people to give the whole of their time to preparing a large garden acreage in the first year. The great majority of villages moving for moderate or long distances (twenty five to seventy miles) succeeded in preparing large enough gardens and growing sufficient food for themselves in the first year. A few did not, for one reason or another, such as starting too late, a bad season or poor plots locations, and these villages were supplied with food in the first season either in return for work or on promise of repayment after a good harvest. Less than 5 per cent of villages received such relief.

§ 10. *The Progress of Resettlement*

It was estimated that, in order to restore a complete population-land balance, about 141,200 people would have to be moved from the Reserves of the Fort Jameson and Petauke Districts. No such movement was, in fact, possible. The total carrying capacity of the land available for resettlement, which contained a vast mass of escarpment hills and other large areas of almost useless land, was estimated to be 70,000 people. This land was, of necessity, allocated to the tribal groups in the following way:

Ngoni and Chewa	:	Sufficient land for		35,000	people
Senga	:	"	"	25,000	"
Amba	:	"	"	8,000	"

Thus in the case of the Ngoni and Chewa the available land was totally insufficient to allow of the restoration of a population-land balance, while in the case of the other peoples such a balance could be achieved.

Two alternatives were possible; to re-distribute the Ngoni and Chewa populations more or less evenly over the new land and the Reserves, in which case both would be over-populated in relation to their carrying capacities, or to populate the new land to the maximum of its carrying capacity, leaving the Reserves still over-populated. The latter course was adopted for a variety of reasons, including the fact that much of the new land was tsetse infested and the keeping of cattle and development of mixed farming would not be possible at least for a very considerable time. The Reserves, on the other hand, carried many cattle and, with reduction of the population by resettlement, would be able to support their populations on a basis of mixed farming.

Movement was therefore designed to populate the new areas to the maximum of their carrying capacity and to reduce the agricultural problem

9: Allen C-5 (1941)1949 FRS Signet FRS
Mpweseni
Lawlor FOR
Marvel FRS

of the Reserves to unacceptable proportions, leaving an excess of population, but not too great an excess, within the native areas.

In Petauke District, where there is ample land available, the object aimed at is a complete reinvestion of the population-land balance by controlled resettlement of some 35,000 Ilanga and uncontrolled movement of 8,000 Amba and Senga-Kunda.

Survey work in the Eastern Province started in 1941 and a few pioneer villages were moved in that year, but the main movement started in 1942 (when over 18,000 people were moved) and it is still in progress. By the end of 1945 the programme was more than half completed; 202 villages (about 32,000 people) had been moved into controlled 'village blocks' or 'parish settlements' in addition to uncontrolled or partially controlled movements in the escarpment area and parts of the Fort Jameson District. The comparatively slow rate of progress is due to water-shortage. Large areas in Petauke District and the north of Fort Jameson have not yet been settled for this reason, while in the latter area there is also some danger of sleeping sickness, and measures for the control of 'fly' (game destruction and clearing of 'bush pest') are in progress. Settlement is continuing at the rate set by provision of water supplies and the control of tsetse.

The Mkushi District presents an entirely different picture since the available land is about twice as much as the present population requires, on the basis of their traditional agricultural practice. Here, instead of village blocks, comparatively large areas have been demarcated to take a number of villages and there is no strict control. The Superior Native Authority has introduced rules intended to bring about a gradual conversion from small circle *chitemene* (a primitive form of axe-agriculture) to bow cultivation of hoe corn with subsidiary gardens for a variety of crops.

The land not actually required for immediate use has not been allocated but is being held in reserve against the future needs of the African people and the Native Authorities undertake responsibility for early burning within the reserved land.

The bulk of the necessary population transfers have already been carried out.

In Ndola District also the available land is considerably greater than present needs and some is being held in reserve. Populations moved from the congested zone about the mines have been settled in village blocks and, apart from an area demarcated for immediate settlement in 1943 to relieve actual starvation, there is no uncontrolled settlement.

Movement of 120 villages, having a total estimated population of 11,775, was completed in 1945. It has since been found, however, that the population counts made by a District Officer seconded for the purpose are in fact over-estimated and a considerable number of the blocks are under-populated and further movements may be necessary.

Gaskey 2, G-4 (ca. 1900) 1917 PRS Signal PRS

234 A killing spear trap for an elephant is called "mukwa." It is set in the path where elephants pass. They take the weighted spear, and tie it up above, the string for setting it off is on the ground. An elephant, when it passes, will set off the string, and the spear comes down and falls on the spine of the elephant. Men hunt also with a game net; they stretch the net, and take staves and drive them in at the ends and the middle [to keep the net up]. People remain behind and hunt out the game, and when a buck starts up, it goes into the net. Birds
233 are hunted with a little net made tied to two bamboos, which are held in the hands, and (the person hunting) stands still. Others go and drive the birds, and if they go into the net, the man who is holding it swirls it round and kills the birds by squeezing them to his breast, but they cry out, and meanwhile give a whistle, and the hunters stand. The kinds of birds caught by a net are *Mpota*, *Ata*
• [134] *Mafowajo*, *Mapwiti*, *Kasibwezi*. *Nkwali* (partridge). *Nkanga* (guinea-fowl), *Mang'ani* (quail), *Njiwa* (pigeon) are hunted with knobkerries; when they fly up, they throw. Birds are also hunted with blunt-headed arrows, and others caught in traps. In the dry season, when there is only a very little water left, all the thirsty birds go to drink water, and always go to the same place. When a person sees they frequent this place, he begins to set about trapping them with birdlime. He rubs it on a stick, and sticks the stick in the water, and when the birds come to drink water, they get stuck by their
234 feet (legs), and also feathers. Mice are also hunted. The *Monde*, and the *Nchewzi* (rat), and the *Sakwi*, are all hunted with "goba" traps, which are set on the run. Some go and hunt them out, one stays behind; when a mouse would run away, it goes into the goba trap, and the man squeezes it to death, and

7: Hodgson G-5 (1926) 1933 FR5 Ngoni FR5
Maravi FR4

plain is a moderately temperate, undulating plateau, standing from 3,000 to 5,000 feet above sea-level and broken by ranges of mountains whose peaks tower several thousand feet higher.

The Dowa District is situated in the centre of the Protectorate. Its area of 2,400 square miles is divided topographically into three nearly equal parts, the alluvial lake-shore plain on the east giving way to the escarpment of the hilly plateau in the centre, which again drops steeply on the west to another plain extending to the banks of the Bua River. Each plain is well covered with light timber and long grass, and contains a plentiful supply of all local varieties of game. Tsetse have long infested the lake shore; on the west, migrating from Rhodesia, they crossed the Bua as recently as 1914 and have now spread as far as the hills. The central plateau is cool and healthy. Formerly well timbered, it has since been denuded by the wasteful methods of the native inhabitants. It is free from tsetse and mosquitoes, and cattle thrive in consequence. The larger species of game are absent.

2. *Sociological Introduction.*

The census of 1926, taken at the time when these notes were compiled, shows the population of the District as consisting of 57,184 Achewa,[1] 38,244 Angoni, 93 Anyanja and 4,627 Wayao, together with an odd thousand belonging to other tribes. The Achewa live principally in the west and centre, the Angoni on the central plateau, and the Anyanja and Wayao on the lake shore. The same census gives a total of 247,000 Angoni and 470,000 Anyanja and Achewa out of 1,200,000 natives then settled in the Protectorate.

The two last-named tribes taken together are numerically the largest in Nyasaland, and they have probably lived in their present habitat longer than any others; but the exact duration of their residence can only be a matter for conjecture, since the history of the southern Bantu peoples, during the last four centuries at any rate, consists of one long series of migrations and invasions. From time to time clans and tribes have been united under a strong and powerful leader, and a few decades later disintegration has set in and they have almost vanished. New names have frequently been adopted, and few tribes in south-east Africa now bear the same designation and occupy the same ground as did their ancestors four hundred years ago. Oral tradition is supplemented but scantily by the reports of the early Portuguese explorers, who first ascended the Zambezi River at the beginning of the sixteenth century. Their objects were commercial rather than scientific, and they have left little record of the native peoples with whom they came in contact.

It is known, however, that the Achewa and Anyanja are off-shoots or descendants of the A-maravi, who inhabited the country north of the Zambezi at Sena and Tete in the sixteenth and seventeenth centuries. In his Report upon the Rivers of Cuama (Zambezi) compiled in 1667 Father Manuel Barreto states that this warlike tribe was governed by its emperor, named Caronga, whose kingdom extended two hundred leagues up the river from the port of

[1] Tribal names in Nyasaland generally take the plural prefix A-, as A-ngoni, A-chewa, sometimes Wa-, as Wa-yao. The singular prefix is M-, as Mangoni, Myao. Further south, Aba-, Aba- and Ama- are more common, *e.g.* Aba-Ngoni, Aba-Mbo, Ama-Ndwandwe. For the sake of convenience, when there is no danger of confusion between prefix and stem, I have omitted the hyphen.

10: Barnes E-5 (1946-1949) 1959
FR5 Ngoni FR5
Mpezeni

84° F. and the mean minimum 61·5° F.[1] Three seasons are distinguished: the wet season, from the beginning of November until about April; the cold season, from May until July; and the hot season, from August until the rains begin again. Most of the planting takes place in the first half of the wet season, and the harvest comes after the rains have ceased. There is very little fishing, but antelopes, leopards, wild pig, and buck are hunted for their meat, and lions, leopards, hyenas, and monkeys on account of the damage they do to crops and livestock. The greater part of the region is free enough from tsetse fly to permit cattle-keeping, and for the tribe as a whole there is approximately one head of cattle to every two people. Pigs, sheep, goats, and chickens are also kept.

The material culture of the tribe is similar to that of their neighbours. They live in one- or two-roomed huts of bamboo or pole and mud; some women make pottery and some men make reed mats; all buy their clothes and their hoes from the shops.[2]

Three languages are used in the region: Ci-Ngoni, a language akin to Zulu, is now heard only in songs and royal praises; Ci-Nyanja is taught in the schools and is used for communication with Europeans and Indians; while the normal language used every day in the villages is a dialect of Ci-Nsenga.

I. THE STATE

Old Administrative System

The Ngoni think of themselves as different from their neighbours because of their chieftainship. The other tribes do not, in the eyes of the Ngoni, possess the same kind of pyramidal and centralized organization which was characteristic of the régime of Mpezeni I and which persists in a modified form at the present time.

The important positions in the old political structure were occupied by members of the royal lineage, their queens, the regional governors,[3] and the lieutenants.[4] The political system was at the same time the territorial system, residence being determined by political allegiance. The pattern of residence and allegiance persisted despite the movement of the tribe as a whole from one region to another and despite

[1] Trapnell, *Ecological Survey*, pp. 2–3.
[2] See my *Material Culture of the Fort Jameson Ngoni*.
[3] *Malumuzana*, pl. *alumuzana*.
[4] *Nduna*, pl. *nduna*.

10: Barnes E-5 (1946-1949) 1959
FR5 Ngoni FR5
Mpezeni

The councillors and assessors are nominated by the chiefs on the advice of their lieutenants and some of them are in fact lieutenants or their sons. The court clerk acts as secretary to his chief if he is illiterate, and he assists the chief in his contacts with the Administration. These clerks are also sometimes sons of lieutenants or brothers of chiefs. One of the tasks of the court clerk is to issue licences of all kinds, for guns, beer selling, bicycles, dogs, and so on. This brings him into contact with many people and he does a certain amount of touring looking for unlicensed dogs and bicycles. Owing to this interest in licences and the running of the court, he is the person who takes the initiative in the few public prosecutions that are brought. Civil actions are initiated by paying sixpence for a summons, which is usually issued by the court clerk. He is thus well informed of quarrels in advance before they come up for hearing in the court. He is well known throughout the county and exercises a great deal of influence.

647 [693]

Chiefs and People

Whenever beer was brewed in a village, there was an obligation to carry one pot to the chief, and this obligation persists. Apart from this, however, there does not seem ever to have been any organized system of sending tribute to the chief. Mpezeni is said to have had a monopoly of all prisoners of war, but those who had taken the captives were frequently allowed to keep them themselves. This is mentioned as a specific privilege of regional governors. Nowadays the chiefs expect hospitality when they enter the villages, but they have little call on the services of their people. The little assistance they get locally is probably less valuable than the presents they are given by men who are away working or who have just returned. When the chiefs visit the mining towns they are offered money and clothes by Ngoni working there.

622 431 [273] [727]

The chiefs own a number of guns and lend these to people they can trust. All the chiefs organize their own hunts, which differ from the hunts of ordinary people in that all the animals killed belong to the chief, who should, however, give a leg to the killer of each animal. Attendance is compulsory for adult men in the villages that are called out on the hunt, although in practice there are always many absentees. These royal hunts do not usually involve a whole county, but only part of the county. They are useful in keeping down the number of predatory animals, and damage done to crops by wild pigs and baboons is sometimes attributed to the failure of the chief to organize enough hunts.

622 224 [411] [136]

/6 cont'd/

Byres for the cattle are placed on the edge of the village, with a separate division for calves at the side of the main byre. The robustness with which the byre is built depends on the extent to which there are marauding animals, particularly hyenas, leopards and lions in the vicinity. The usual method of construction is using poles some ten to twenty feet long, placed close together in a circle of about twenty to twenty-five feet in diameter. Thorn branches are placed on the outside of the fence, and the gate is a simple affair of several upright poles leaning in a slot made by two cross-poles. If an anthill is available, the byre will be made round it, so that the cattle may to some extent be able to clamber up out of the mud, which in the wet season may come up to their bellies. The building of a byre is undertaken by the men who will keep their cattle in it, and when a village moves to a new site, this is the first job to be tackled. Each owner of seven or eight head of cattle may have his own byre, but a man with many cattle may share a byre with his brothers. Owners of one or two head keep their cattle with their relatives.

/7/ Small domestic animals, such as pigs, goats, sheep and chickens, are kept in the village, near the hut of their owner, and their pens are provided with roofs and sometimes a fence as well, for protection against hyenas. Deserted dwelling huts, whose owners have gone away or have died, are used as shelters for calves and other animals.

Drying platforms are built to provide a stand for reed mats on which flour can be dried in the sun. If no platform has been built, the mats are placed on the ground where the flour is at the mercy of straying animals. Pigeon houses are built on platforms about six feet off the ground, with small holes to allow entry for the pigeons. Chicken houses are also sometimes built in this way, with a ladder to enable the chicken to ascend. The more prosperous villagers may have other buildings, such as latrines, washing shelters, or occasionally open-sided shelters for sitting in and gossiping.

/11 cont'd/

241 The busiest time of the year in the garden is at the beginning of the rains, when there is much work to be done planting and weeding, [136] and scaring away the monkeys and wild pigs. Later on, in the new year, after the garden has been weeded twice, it is possible to think of enlarging the garden at one edge, and if it is not too late, the newly cleared portion may be planted with a catch crop. Weeding and clearing new ground are both activities that are carried out [476] to some extent co-operatively, either on a mutual help basis between two women, or more frequently in return for beer provided by the owner of the garden. On the day before the party, a few men and women come to the garden and do their share of the work in advance, in the belief that it is better not to have to work and drink on the same day. The next day, the bulk of the party arrive at the garden, and the wife of the owner brings out a pot of beer from the village. When the first half of the garden has been finished, there is a pause, and the beer is drunk. On completion of the whole garden, the party returns to the village and drinking begins in earnest. It is not necessary to have worked in the garden to be able to attend the subsequent drinking, [273] [576] and the well-mannered host will specifically set aside certain pots of beer for those who have not been to the garden.

/12/ Towards the end of the rains, there is less cultivating to be done, but the ravages of wild animals become more serious, and many families sleep for two or three months in the garden, returning to the village only to obtain food. Garden shelters are simple open-sided affairs with a thatched roof, but those owners who intend to [342] sleep in their gardens for a long time, build small circular huts as in the village, or conical shelters with the roof reaching to the ground. [417] A few lookout platforms built in trees are used as vantage points for spotting wild animals. If a man has a garden a long way from the village, particularly across a stream which will be in spate in the late rains, he may build a byre for his cattle at the garden.

Maize and ground-nuts are the first crops to be harvested, and later finger millet, root crops, and finally kaffir-corn. Maize is 251 stooked before the cobs are removed, and these are then dried on platforms before being carried to the village to be stored.